

to a world with which religion has no concern ; in all ages the prudence of looking problems boldly in the face and passing on has seemed too self-evident to require justification. It may throw itself into an agitation for some particular reform, for the removal of some crying scandal, for the promotion of some final revolution, which will inaugurate the reign of righteousness on earth. It may at once accept and criticize, tolerate and amend, welcome the gross - world as human appetites, as the squalid scaffolding from amid which the life of the spirit flows, and insist that this also is the material of the Kingdom of God. To such a temper, all activities divorced from religion are brutal or dead, but none are too mean to be beneath or too great to be above it, since all, in their different degrees, are touched with the spirit which permeates the whole. It finds its most sublime expression in the words of Piccarda : " Paradise is everywhere, though the grace of the highest good is not shed everywhere in the same degree."

Each of these attitudes meets us to-day. Each meets us in the thought of the Middle Ages, as differences of period and place and economic environment and personal temperament evoke it. In the early Middle Ages the ascetic temper predominates. Lanfranc, for example, who "sees nothing in economic life but the

struggle of wolves over __carriage, thinks that
men of
business can hardly be saved, for they live
by cheating
and profiteering.⁸ It is monasticism, with
its repudiation of the prizes and temptations of
the secular
world, which *is par excellence* the life of
religion. As one
phase of it succumbed to affluence, and
another
rose to restore the primitive austerity, and
the return
to evangelical poverty, preached by St. •
Francis but
abandoned by many of his followers, was
the note of
the major movements for reform. As
for in-
differentism—what else, for all its
communistic phrases,
is Wyclif's teaching, that the "just man
is already